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reference to the temple (the author includes among these the scene of Peter's denial in "the court of the high priest"). Part II adds a description of Herod's temple founded on Josephus, the tractate *Diddoith*, and the Bible. The author has devoted many years to reading, including some good authorities in archaeology and history, but is sadly deficient in scientific method.

B. W. B.

GRESSMANN, HUGO. *Das Weihnachts-Evangelium auf Ursprung und Geschichte untersucht*. Göttingen: Vandenhoeck u. Ruprecht, 1914. 46 pages. M. 1.20.

———. *Albert Eichhorn und die religionsgeschichtliche Schule*. Göttingen: Vandenhoeck u. Ruprecht, 1914. 51 pages. M. 1.60.

These are two very interesting and useful monographs. The former is a study of the story of Jesus' birth as told in Luke 2:1 ff. The legendary character of the narrative is recognized, and an attempt is made to discover the historical genesis of the legend. The notion of a divine child born to be a king, and styled Savior and Lord, is found to be ultimately of Egyptian origin. Before Christianity arose these originally Egyptian ideas had been attached to kings and emperors and had become widespread in the ancient world, and even the Jews are thought to have formulated a legend about the coming of their Messiah as a royal child to be born in a cave at Bethlehem. Christians inherited these conceptions, but when they heard the stories told about the birth of Osiris or Augustus they were prompted to affirm that neither Osiris nor Augustus, but Jesus, was the true Savior and Lord. Similarly the notion of a virgin-birth is traced to Egyptian legends regarding the birth of the king. In pre-Christian times these stories are supposed to have reached Palestine and to have been applied by Jews to their expected messianic ruler, whence they were later taken over by Christians. Hence these legendary elements of the New Testament are believed to have arisen in Jewish-Christian circles, after christological speculation had arrived at the point of deifying Jesus.

The second brochure falls into two distinct parts. The former is a biographical sketch of Eichhorn; the latter is an exposition of the history, aims, and method of the so-called *religionsgeschichtliche* school. The connection between these two topics lies in the fact that Eichhorn, though he made no substantial literary contributions to the subject, was the man who through personal contact did most to inspire the modern German representatives of this school. On this account the story of his life, uneventful as it was, is of some general interest; but the sketch which follows regarding the school itself will appeal to a still wider circle of readers.

S. J. C.

ABBOTT, EDWIN A. *Diatessarica*. Part X: *The Fourfold Gospel*. Section III: "The Proclamation of the New Kingdom." Cambridge: University Press, 1915. xxvi+546 pages. \$3.25.

The purpose and method of this "constructive" portion of Dr. Abbott's work has been described on pp. 289-92 of the previous volume of the *American Journal of Theology* and there is nothing in this latest section that calls for special additional mention. The interpretation has now been carried on to the end of the third chapter of Mark's Gospel. It is contended that when all the data of study "are duly taken into account, they reveal the object of Jesus as being from the first, not the establishment of what men would commonly call a Kingdom, but the diffusion of what we should rather call

the atmosphere of a Family, a spiritual emanation spreading like a widening circle from a source within Himself as its centre." Throughout, an intensely devotional, mystical tone is maintained, which at times vividly suggests à Lapide.

Elaborate indices to this volume and its two predecessors are added.

B. S. E.

FONCK, LEOPOLDUS. *Documenta ad Pontificiam Commissionem de Re Biblica Spectantia*. (Ex mandato eiusdem commissionis collegit et edidit.) Romae: Sumptibus Pontificii Instituti Biblici, 1915. 47 pages.

A sumptuously printed collection of the Papal documents relating to the Biblical Commission and of the various decrees issued thereby. These decrees have attained considerable notoriety; the third affirms the Mosaic authorship of the Pentateuch and the twelfth the Pauline authorship of Hebrews, while the remainder have the same general character. The work of this commission has not improved Roman Catholic biblical scholarship.

B. S. E.

MANSON, W. *The First Three Gospels*. Edinburgh: T. & T. Clark, 1914. 100 pages. 6d.

A "Primer for Senior Bible Class Students," written with considerable knowledge of modern synoptic research. The Christology is conservative, being based on Jesus' use of "Son of Man" as a transcendental self-designation. The little book is packed too full of material to have an attractive style but as a syllabus could be made very useful in the hands of a competent teacher.

B. S. E.

PLUMMER, A. *The Gospel according to St. Mark*. [Cambridge Greek Testament for Schools and Colleges.] Cambridge: University Press, 1914. lvi+392 pages. 4s. 6d.

MURRAY, J. O. F. *The Epistle of Paul the Apostle to the Ephesians*. [Cambridge Greek Testament.] Cambridge: University Press, 1914. ciii+150 pages. 3s. 6d.

Dr. Plummer has limited himself to an exposition of the Gospel as it stands without endeavoring to go beneath its surface; no serious attempt is made to ascertain the evangelist's limitations and the introduction is inadequate. The bibliography does not cite the works of J. Weiss, Wellhausen, Wendling, Hoffmann, or Bacon, and von Soden's text is ignored altogether. None the less the standpoint is more scientific than in the same writer's *St. Matthew* and vastly more so than in his *St. Luke*.

Dr. Murray's work is very scholarly and thorough, with an elaborate treatment of introduction problems from a conservative standpoint. The book, despite its small size, belongs rather to "scientific" than to "popular" commentaries and is a valuable addition to the English works on the Epistle.

This latter volume completes the Cambridge Greek Testament while Dr. Plummer's replaces the long-obsolete work of Maclear's on Mark. It is to be hoped that a similar replacing of the remaining earlier volumes will not be long delayed.

B. S. E.